



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Alef Lam Ra'a.¹ Telka^w (*she-that-afar-it^w/those^w*) (*are*) Aya't^u (*Qur'anic statements*) (*of*) The Book^x The Hakeeme² (*infinite bekamah Possessor*).

الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾

2. Acana³ (*was there what should not be*) for the mankind a wonderment that We revealed⁴ to a man of them: that let-warn[you^s] the mankind and bashsher⁵ (*let-tell you^s pleasant tidings*) whom^r believed they^z that for them (*is*) a truth's-footing⁶ enda (*by munificence of/ by Rule of*) their Lord; said the unbelievers: verily this (*is*) surely a magician manifest.

اَكَانَ لِلنَّاسِ عَجَبًا اَنْ اَوْحَيْنَا اِلَى رَجُلٍ مِّنْهُمْ اَنْ اَنْذِرَ النَّاسَ وَنُبَشِّرَ الَّذِينَ ءَامَنُوا اَنْ لَهُمْ قَدَمٌ صَدَقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ اِنَّ هَذَا لَسِحْرٌ مُّبِينٌ ﴿٢﴾

3. Verily yourⁿ Lord (*is*) Allah; Who [He] created the Heavens^w and the Earth^w in six days; afterwards istawa⁷ (*He had set Himself*) on The Arshe⁸ (*Throne of Kingship*)^x; disposes [He] the matter; not of an intercessor except from after His leave; tha'lekum (*collective-afar-He*)^x Allah, yourⁿ Lord; so let-worship Him you;^z do then not you^z reminisce.

اِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْاَرْضَ فِي سِتَّةِ اَيَّامٍ ثُمَّ اَسْتَوٰى عَلَى الْعَرْشِ يُدَبِّرُ الْاَمْرَ مَا مِنْ شَفِيعٍ اِلَّا مِنْ بَعْدِ اِذْنِهٖ ذٰلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوْهُ اَفَلَا تَذَكَّرُوْنَ ﴿٣﴾

4. To Him (*is*) yourⁿ return together; Allah's promise (*is*) (*absolute*)-right; verily He commences the creation;^x afterwards [He] repeats it^x to requite [He] whom^r believed they^z and they^z worked the righteous-works^w by the qesste (*rendering absolute-justice post removal of injustice*); and who^r unbelieved they^z for them (*is*) a drink of a hameemen⁹ (*maximally heated/cooled water*) and a painful torment by what they^z were unbelieving.

اِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا اِنَّهُ يَبْدِئُ الْخَلْقَ ثُمَّ يُعِيْدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ اَلِيمٌ بِمَا كَانُوا يَكْفُرُوْنَ ﴿٤﴾

¹ See the details in the *Lexicon* attached to this *Translation*.

² See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

³ The word "اكان" = "Acana" is made up of two components, the الف="a" for interrogative negative, i.e. implying negation = "الاستفهام الاستنكاري" and "cana" as past tense "كان" = "was." I cannot find a good English equivalent for the expression "اكان" *per se*, so I chose to transliterate and parenthetically explain.

⁴ The word "أوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الوحي" is fire or king. See اللسان.

⁵ See the *Lexicon* attached to this *Translation* for youbashshara = "يُبَشِّرُ"

⁶ The expression "قدم صدق" = translated as "truth's-footing" is an Arabic tongue expression meaning: precedence of munificence and a status of high rank/a firm-foothold in that regard. See معاني القرآن - الأخفش and القرطبي.

⁷ The word "istawa" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the "bow" did He "istawa" is not knowable, because there is nothing to compare Allah with to know the "bow" of His action.

⁸ See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

⁹ The word "hameem" = "حميم" has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word "hameem" = "حميم" has at least four different meanings, one of which is a paradoxical meaning of maximally heated or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See اللسان

<p>5. He Who made the sun^w a lighting^x and the moon^x an illumination^x and [He] fated it^x phases, to know you^z the years^w number and the reckoning; not created Allah <i>tha'leka</i> (<i>afar-that-it/that</i>)^x except by the right;^x [He] expounds the <i>Aya'te'</i>^w (<i>miracles/signs-/proofs</i>) for a knowing people.</p>	<p>هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾</p>
<p>6. Verily in alternation (<i>of</i>) the night and the <i>naha're</i> (<i>between sunrise and sunset</i>) and what created Allah in the Heavens^w and the Earth^w (<i>are</i>) surely <i>Aya'ten'</i>^w (<i>miracles/signs/proofs</i>) for a people <i>yattaqoona</i> (<i>they reverentially guard not to displease Allah</i>).</p>	<p>إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَتَّقُونَ ﴿٦﴾</p>
<p>7. Verily who^r not <i>yarjona</i>¹⁰ (<i>fear/know they^z</i>) <i>lega'ana</i> (<i>meeting with Us</i>) and delighted they^z [by] the life^w (<i>of</i>) the world^w and tranquilized they^z by it^w and who^r they <i>a'n</i> (<i>regarding</i>) Our <i>Aya'te'</i>^w (<i>Qur'anic statements</i>) (<i>are</i>) neglectors they.^z</p>	<p>إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ﴿٧﴾</p>
<p>8. Those their abode/lodging^x (<i>is</i>) the Fire,^w by what they^z were earning.</p>	<p>أُولَئِكَ مَاؤُهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿٨﴾</p>
<p>9. Verily who^r believed they^z and they^z worked the righteous-works^w <i>yahdey</i> (<i>divinely-guides</i>) them their Lord by their belief, runs^w from under them the rivers in gardens^w/paradises^w (<i>of</i>) the <i>naeeme</i> (<i>permanent mental and physical delights in the highest chambers of Paradise</i>).^w</p>	<p>إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾</p>
<p>10. Their invocation in it^w (<i>is</i>): <i>subhana</i>¹¹ (<i>hallowedly and marvelously we deem You^g transcending all defects and we solemnly stand in awe and utmost consecration of</i>) You^g <i>Allabomma</i>¹² (<i>O, Allah</i>); and their greeting^w in it^w (<i>is</i>): peace; and last (<i>of</i>) their invocation^w (<i>is</i>): verily, the praise (<i>is</i>) for Allah, the worlds' Lord.</p>	<p>دَعَوُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّاتُهُمْ فِيهَا سَلَامٌ ۖ وَءَاخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٠﴾</p>
<p>11. And <i>la'n</i>¹³ (<i>if</i>) hastens Allah for the mankind the evil, their <i>iste'ajala</i> (<i>affirmable-hastening</i>) by the <i>khayre</i> (<i>mercy--goodness/possession/provision/power/rain</i>), surely (<i>it would have been</i>) finished to them their <i>ajalo</i>¹⁴ (<i>term-limit</i>); then [We] leave whom^r not <i>yarjona</i>¹⁵ (<i>fear/know they^z</i>) <i>lega'ana</i> (<i>meeting with Us</i>) in their excessiveness addling.</p>	<p>* وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتَعْجَالَهُمْ بِالْخَيْرِ لَقَضَىٰ إِلَيْهِمْ أَجَلَهُمْ ۖ فَندَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١﴾</p>

¹⁰ The word “ترجون” from “رجا” meaning: *feared/know*. But such meaning for “رجا” is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: “ما رجوتك أي ما خفتك” see اللسان.

¹¹ The word “*subhanaka*”= “سبحانك” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحان” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render “*subhanaka*”= “سبحانك” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

¹² The expression “اللهم”= “يا الله” means a call of *invoking/supplicating/beseeching* Allah.

¹³ The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See مغني اللبيب، ابن هشام.

¹⁴ The word “الأجل” means term-limit, see اللسان.

¹⁵ See footnote 10 above, regarding the word “ترجون” from “رجا” meaning: *feared*.

12. And if touched/betided the mankind the *dhurro* (persistent distress) [he] invoked Us on¹⁶ his side or (manneristically)¹⁷ sitting or standing; then *lamma* (when-/whence) We doffed a'n (off) him his harm [he] passed-by, as if not [he] invoked Us to a harm (which had) touched him; like *tha'leka* (afar-that-it/that)^x (had been) adorned for the exceeders what they^z were working.

وَإِذَا مَسَّ الْإِنسَانَ الضُّرُّ دَعَا نَجْبِيَهُ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْغُنَا إِلَى ضُرِّمَسَّهُ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾

13. And *laqad* (verily, already and affirmatively) We perished the generations of before you^b *lamma* (when-/whence) *dhalamo*¹⁸ (they^z wronged) and came^w (to) them their messengers^x by the evidences^w and not they^z were to believe; like *tha'leka* (afar-that-it/that)^x [We] requite the people the criminals.

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٣﴾

14. Afterwards We made you^b *khala'ef*¹⁹ (iterative vicegerents-/successors) in the Earth^w from after them to [We] look how you^z work.

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾

15. And if (being/to be) recited on them Our evident^w *Aya'te*^w (Qur'anic statements) said who^r they^z not *yarjona*²⁰ (they^z fear/know) *lega'ana* (meeting with Us): *eetee* (let-produce/come [you^s]) by a Qur'an^x other than this^x or let-substitute it^x [you^s]; let-say [you^s]: not (it be) for me that [I] substitute it^x of my own self;^w *en* (not) *attabe'o* ([I] closely-follow) except what (is being) revealed to me; verily I, [I] fear/know if I disobeyed my Lord, a torment (of) a great day.

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا آتَتْ بِفَرِّءٍ غَيْرِ هَذَا أَوْ بَدَّلَهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَايَ نَفْسِي إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٥﴾

16. Let-say [you^s]: if willed Allah, not I recited it^x on you^z and nor *adra*²¹ (caused profound understand of) you^b by it;^x so *qad* (already and affirmatively) I waited in you^{b22} *omoran* (lifetime/ vital-age/ epochal age) of before it^x do then not you^z cerebrate.

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

17. So who^a (is) wronger²³ than who^p *iftra* ([he] crafted a lie for fraudulent end) on Allah a lie or [he] denied by His *Aya'te*^w (Qur'anic statements); verily it^x (the truth that) prospers not the criminals.

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ ﴿١٧﴾

18. And they^z worship of lesser than/without Allah what not harms them nor benefits them; and say

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا

¹⁶ The “ن” in the word “لجنبه” has twenty two different meanings among them in place of “on.” It could also mean: to be on his side, i.e. for him-self/to his support. See مغني اللبيب.

¹⁷ Manneristically is needed to adjust for a lack of adverbs (حال) or absolute objective nouns (مفعول مطلق), as required by the Arabic text for “standing” and “sitting,” as presently there is no such thing as “standingly” or “sittingly,” in English.

¹⁸ See the Lexicon attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “ظلم” = “wronged.”

¹⁹ The word “خلائف” = plural for “خليفة” which is a masculine and the ة in “خليفة” is for intensification as in علامة. See كتب التفسير، مثل: تفسير البضاوي و روح المعاني لـ الألوسي

²⁰ Linguistically the word “خفت” carries dual meanings: (1) feared and (2) knew. Both meanings could apply. Also the word “ترجون” from “رجا” meaning: feared.

²¹ The word “ادراكم” is from “دراية” which is far more reaching than the simple “knowledge,” as “الدراية” extends to having deep understanding of the subject matter

²² The word “ادراكم” is from “دراية” which is far more reaching than the simple “knowledge,” as “الدراية” extends to having deep understanding of the subject matter.

²³ The word “بينكم” = “in you^r” or “among you^r.” However, “among you^r” = more of “بينكم”

²⁴ See the Lexicon attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “أظلم” = “wronger.”

they:^z those (are) our intercessors *enda* (by munificence of/by Rule of) Allah; let-say [you^s]: do *tona'bbe'ona* ([you^z] inform by piece-of-significant-and-availing-news) Allah by what not [He] knows in the Heavens^w and nor in the Earth;^w *subhana*²⁴ (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him and *ta'aala* (ever elevated [He]) a'n (regarding) what they^z partner (deities with Him).

يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعُوا عِنْدَ اللَّهِ قُلْ أَتَنْتَبِهُونَ اللَّهُ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١٩﴾

19. And not [was] the mankind except an *Ummatan*^w (a community/a nation)^w one;^{w25} then they^z differed; and *lawla* (had it not been for) a word^w (which had) preceded^w from your^t Lord, surely (would have been) finished²⁶ among them in what (is) in it^x they^z differ.

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿٢٠﴾

20. And they^z say: *lawla* (why have not been) descended on him an *Aya'ton*^w (sign/proof) from his Lord; then let-say [you^s]: verily only the invisible (is) for Allah, so let-wait you^z verily I am with you^b of the *muntadhereena* (they who wait).

وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٢١﴾

21. And if We (caused) the mankind taste a mercy^w from after an adversity^w (that had) touched^w/betided^w them, suddenly for them (is) a machination in Our *Aya'te*^w (messages/signs/proofs); let-say [you^s]: Allah (is) faster machination; verily Our messengers, they^z write what machinate you.^z

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءٍ مَسَّيَهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا قُلْ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢٢﴾

22. He Who treads you^z in the [desert]²⁷ (land) and the sea until if you^z were in the *folke*^w (ship/ships)^w and [it^w] ran^w by them by a good^w wind^w (breeze) and they^z reveled/rejoiced by it^w came^w (to) it^w a tempesting-wind^w and came^x (to) them the surge^x from every place and they^z presumed that (had been) besieged/encircled by them, they^z invoked Allah *mukbey'sseyina* (purely/faithfully) for Him the *deena* (authority): indeed *en* (if) [You^s] deliver us from this^{w28} surely we assuredly²⁹ be of the thankers.

هُوَ الَّذِي يُسِيرُكُرِّي فِي الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَبَ بِهَمْ بَرِيحٍ طَيِّبَةٍ وَفَرَحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَجَبْنَاهُمْ مِنْ هَٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٣﴾

23. Then *lamma* (when/whence) [He] delivered them, *edha* (suddenly/whereas) they (are) *yabghoona* (selfishly envying-/transgressing they^z) in the land^w by other than the right; O, you the mankind: verily only yourⁿ *baghya*

فَلَمَّا أَجَبْنَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَتَأَيُّمُ النَّاسُ إِنَّمَا بَغْيُكُمْ

²⁴ The word “*subhanaho*”= “سبحانه” has no English equivalent. The word is made up of two parts: “*subhana*” and the pronoun “*ho*”= “Him.” Wherever the word “*subhana*,” or its associates/inflections (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “*subhana*”= “سبحان” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

²⁵ The “one^w” is a qualifier for *Ummah*, which is a feminine in Arabic. So “one^w”

²⁶ That is He would have hastened their due recompense for them immediately.

²⁷ The word “البر” = “الفقار، أي الخلاء من الأرض”، literally means “desert,” i.e. furthest from any body of water. Also, “اللسان” figuratively speaking could stand for “land.” See اللسان.

²⁸ That is their predicaments, high winds and high surges as well as rather rough sea.

²⁹ The “ل” in “لنكونن” is a juratory “ل” = “القسم” amounting to “التأكيد”, i.e. affirmation, expressed here by “assuredly.”

(selfish envy/transgression) (is) on yourⁿ selves, ^w a mata'ao³⁰ (resource for a transitory worldly delight) (of) the life^w (of) the world; ^w afterwards to Us (is) yourⁿ return then nuna'bbeo ([We] inform by piece-of-significant-and-availing-news) you^z by what you^z were working.

عَلَى أَنْفُسِكُمْ مَتَعَ الْحَيَوةَ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٠﴾

24. Verily only a parable/example (of) the life^w (of) the world^w (is) like a water^x We descended it^x from the sky^w then mixed by it^x the Earth's^w sprouts^w of what the mankind eat and the an'aamo^{w31} (cattle/-sheep/goats/camels)^w until when took^w the Earth^w its^w zokbrofa (ornateness/floridness) and (had itself) adorned^w, and presumed its^w folks that they (are) Qadiroona³² (they-who are capable of: giving/doing/enforcing/influencing) over it^w ata^x (befell over/came to)^x it^w Our command^x nightly or naba'ran (between sunrise and sunset), then We made it^w a harvest as if not [it^w] flourished^w by yesterday; like tha'leka (afar-that-it/that)^x [We] expound the Aya'te^w (messages/signs/proofs) for a people rethinking.

إِنَّمَا مَثَلُ الْحَيَوةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازْبَيَّتْ وَظُرِبَ أَهْلُهَا أَنْهُمْ قَدِرُونَ عَلَيَّهَا أَتَتْهَا أُمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْرَبْ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٣١﴾

25. And Allah invites to [home^w (of) the peace] (i.e. Paradise^w)³³ and [He] divinely-guides whom^p [He] wills to a Sseratten (road/way) straight.

وَاللَّهُ يَدْعُوا إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٣٢﴾

26. For whom^r abasano (they^z rendered: rendered meritorious-deeds/says) (is) the Paradise^w and an extra³⁴, and neither over-burdens their faces gataron (smoky-dust), nor ignominy; ^w those (are) the Paradise's^w companions; they (are) in it^w immortals.

لِلَّذِينَ أَحْسَنُوا الْخَسَنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٣٣﴾

27. And who^r earned they^z the sayye'aa'te (demeritorious-deeds)^w, a requital a sayye'aa'ten (demeritorious-deed)^w (is) by its^w like; and tarhago (over-burdens) them ignominy; ^w not for them from Allah of a safeguard, as if only (had been) overlaid^w their faces darkly³⁵ pieces of [the] night; those, (are) The Fire's^w companions, they (are) in it^w immortals.

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٤﴾

28. And day We throng them together; afterwards [We] say for whom^r they^z partnered (besides Allah): (stay-put in) yourⁿ place,³⁶ you^r and yourⁿ partners (besides Allah); so zayyalna³⁷ (We iteratively sundered) among

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَائِكُمْ فَيَرَىٰ بَيْنَهُم وَفَالِ

³⁰ The word “متاع”=“mata'a” is rooted in the word “مَتَعَ” = “matta'a” with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

³¹ The word “the an'am” = “الأنعام” or “neam” “تعم” means those animals that have cloven hoof (foot) and an udder, such as camel, cow, sheep, goat, etc. In Arabic: “كل ذي خلف و ظلف” = cattle, sheep, goats, and camels.

³² The word “قادرين” is masculine, plural, subjective noun, i.e. they-who are capable of: giving, doing, enforcing, or influencing.

³³ The word “Paradise” is exactly called “dar es-Salam” = “دار السلام”. It is also called “الْحَسَنَى”. Both words “dar es-Salam” = “دار السلام” and “الحسنى” are metonymical expression of the same, Paradise.

³⁴ The extra to Paradise is the actual seeing of Allah, according to a true Hadeeth by Muslim and others.

³⁵ The word “مظلمًا” is an adverbial construct, see إعراب القرآن، لمحمود صافي, hence: darkly, as to intensify it.

³⁶ That is you remain.

³⁷ The word “زِيلْنَا” means “فَرَقْنَا بِكَثْرَةِ الْفِعْلِ” see اللسان. Hence it is as translated above: “iteratively sundered.”

them, and said their partners: not you^c were *eyyana*³⁸ (indeed particularizing us) worshipping you.^z

شُرَكَائِهِمْ مَا كُنْتُمْ إِلَّا نَا تَعْبُدُونَ

٢٨

29. So sufficed by Allah, *Shabeedan* (Witnesser/Testifier) between us, and [between] you^z *en* (surely) we were *a'n* (regarding) yourⁿ worship surely (were) neglectors.

فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغْفِيلِينَ

٢٩

30. Far-there,³⁹ essays every self^w what antedated^w and *ruddo*⁴⁰ (had been forthwith-retuned they^z) to Allah, their Lord The Right; and strayed *a'n* (off) them what they^z were *yastarona* (they^z craft a lie for fraudulent end).

هُنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتُرُونَ

٣٠

31. Let-say [you^s]: Who^a *yarxogo* (provides) you^z from the Heavens^w and the Earth;^w or Who^a possesses the hearing and the *abssa'ra* (insights/ discernments) possessors; and Who^a *youkbrejo* ([He] emerges/produces) the *hayya* (quick/ alive) from the *mayye'te* (eventually dying/ dead) and *youkbrejo* the *mayy'te* from the *hayya*; and Who^a disposes the matter; so they^z will say: Allah; then let-say [you^s]: do then not *tattaqoona* (you^z reverentially guard not to displease Allah).

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ

٣١

32. So *tha'lekum* (collective-afar-He)^x (is) Allah, yourⁿ Lord The Right; so what (is) after the right except the misguidance; so wherefrom⁴¹ you^z (are being) distracted.

فَذَلِكُمُّ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصِرُّونَ

٣٢

33. Like *tha'leka* (afar-that-it/)^x righted^w yourⁿ Lord's word^w on whom^r *fasago*⁴² (they^z rebelled vis-à-vis Allah's command) verily they believe not.

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ

٣٣

34. Let-say [you^s]: is of yourⁿ partners (besides Allah) who^a [he] (can) commence the creation^x afterwards repeats it^x [he]; let-say [you^s]: Allah commences the creation afterwards [He] repeats it;^x so wherefrom *to'afa-kona*⁴³ (you^z to be off-right dissuaded/ you^z speciously concoct).

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدُوُ الْخَلْقَ ثُمَّ يُعِيدُهُ قُلْ اللَّهُ يَبْدُوُ الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنَّى تُؤْفِكُونَ

٣٤

35. Let-say [you^s]: is of yourⁿ partners who^p *yahdey* ([he] divinely-guides) to the right; let-say [you^s]: Allah *yahdey* to the right; is then who^p *yahdey* to the right, righter⁴⁴ that (be closely-followed [he]) or who^p not *yahdey* except [he] (is) divinely-guided;⁴⁵ so what (is) for you^b how you^z rule.

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلْ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يَهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

٣٥

³⁸ The word “إِنَّا” = “أداة تأكيد لضمير منصوب” = an article of intensity for an objective pronoun.

³⁹ In Arabic the demonstrative noun: “هنا” “هناك” and “هناك” are used respectively for “here” (near), “there” (middle) and “far-there (for the furthest).” For the “بعيد” = “far,” i.e. neither the immediate and nor the middle but the far. In English there are only two aspects of demonstrative nouns: here and there.

⁴⁰ The word “رُدُّوا” is rooted in “رَدَّ” meaning forthwith returned; example the greeting must be “forthwith retuned,” as in: “And when (had) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.” (S4: 86).

⁴¹ The word “أَنَّى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

⁴² See the *Lexicon* attached to this Translation for an elaboration on this important word, *faseoonn* = “الفاسقون.”

⁴³ The word “تُؤْفِكُونَ” means you are dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction.

⁴⁴ The word “righter”, is a comparative adjective of “right,” see Merriam Webster’s Dictionary. And “أَحَقُّ” = “righter” as an adjective comparative.

⁴⁵ The phrase “لَا يَهْدِي” means he does not guide others nor is he can be guided.

36. And not *yattabe'o* (*closely-follows*) most (*of*) them, except a presumption; verily the presumption not enriches/suffices of the right a thing; verily Allah (*is*) Omniscient by what they^z do.
37. And not [was] this Qur'an^x *youstara* (*to be crafted as a lie for fraudulent end*) of lesser than Allah, [and,] but *tassdeeqa*⁴⁶ (*it being credible, its sayer is credible, and it's an approval*) (*of that*) which^x (*is*) between its^x both hands^w (*before it^x*); and expounding the book^x no suspicion in it^x from the worlds^w Lord.
38. Or say they:^z *iftrabo* [*he*] *crafted it^x as a lie for fraudulent end*); let-say [*you^s*]: then *ato* (*let-produce/bring forth*) you^z by a *Suraten*^w (*division of The Qur'an*)^w like it^x and let-summon you^z whom^p you^c could [*of*] without/lesser than Allah, *en* (*if*) you^c were *ssa'dequeena* (*always truth enforcers*).
39. Rather they^z denied by what not they^z encompassed by its^x knowledge; and *lamma* (*not yet*)⁴⁷ *ya'te* (*happen/materialize to*) them its^x *ta'awee'le* (*ultimate: construing/explanation*); as *tha'leka* (*that-afar-it/tha*) they^z denied who^t (*are*) of before them; so let-look [*you^s*] how [*was*] the *dba'lemeena's*⁴⁸ (*injustice-doers*) consequence.^w
40. And of them who^x [*he*] believes by it^x and of them who^x [*he*] believes not by it; ^x and your^t Lord (*is*) knowinger by the corrupters.
41. And *en* (*if*) denied you^g they^z then let-say [*you^s*]: for me (*is*) my work; and for you^b (*is*) yourⁿ work; you^f (*are*) disclaimants/absolvers⁴⁹ (*of myself*) of what [*I*] work and I am a disclaimant/absolver⁵⁰ of what you^z work.
42. And of them who^p *yasta'meona* (*affirmably-listen they^s*) to you^g; do then you^s (*enable to*) hear the *sommo* (*deaf people*)⁵¹ while albeit they^z were not reasoning.
43. And of them who^p [*he*] looks to you^g do then you^s *tabdey* (*divinely-guide*) the *omya* (*blind people*)⁵² while albeit they^z were not sighting/perceiving.
44. Verily Allah not wrongs⁵³ the mankind a thing. [And] but the mankind their selves^w they^z wrong.
45. And day [*He*] throngs them, as if not waited (*sojourned*) they^z except an hour^w of the *naba're* (*between sunrise and*
- وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ
الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ
اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٦﴾
- وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى
مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقُ
الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلُ الْكِتَابِ
لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾
- أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ
مِثْلِهِ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ
دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾
- بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ
وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَلِكَ كَذَّبَ
الَّذِينَ مِنْ قَبْلِهِمْ فَانْظُرْ كَيْفَ
كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٩﴾
- وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا
يُؤْمِرُ بِهِ وَرَبُّكَ أَعْلَمُ
بِالْمُفْسِدِينَ ﴿٤٠﴾
- وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلٍ وَلَكُمْ
عَمَلُكُمْ أَنْتُمْ بَرِيْعُونَ مِمَّا أَعْمَلُ
وَأَنَا بَرِيْعٌ مِمَّا تَعْمَلُونَ ﴿٤١﴾
- وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ
تَسْمِعُ الْأَصْمَ وَلَوْ كَانُوا لَا
يَعْقِلُونَ ﴿٤٢﴾
- وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ
تَهْدِي الْأَعْمَى وَلَوْ كَانُوا لَا
يُبْصِرُونَ ﴿٤٣﴾
- إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ
النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾
- وَيَوْمَ نَحْشُرُهُمْ كَأَنْ لَمْ يَلْبَثُوا إِلَّا

⁴⁶ The word “التصديق” means: *approval of*, or *associating the say in reference or its sayer to the truth or being truthful*.

⁴⁷ The particle “لَمَّا” has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*.

⁴⁸ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.”

⁴⁹ That is you have absolved (freed) your selves from what I do.

⁵⁰ That is to say: and I have absolved myself of what you do.

⁵¹ The word “صم” is a *plural noun* while its *closest English corresponding equivalent* is an *adjective* so *no plural* for it *except to associate it with a plural noun, people*. Hence, the above translation.

⁵² Ibid, only regarding the word “blind-people.”

⁵³ The word “wrongs” has *myriads of meanings*, among them: *curtails* or *diminishes*, as in this *Ayah*.

<p><i>sunset</i>) mutually acquainting among them (<i>selves</i>); <i>qad</i> (<i>already and affirmatively</i>) lost who ^r they ^z denied by Allah's <i>lega'a</i> (<i>meeting with</i>) and they ^z were not <i>muhtadeena</i>⁵⁴ (<i>be-they who are divinely-guided</i>).</p>	<p>سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِإِلْقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٥٤﴾</p>
<p>46. And either [<i>We</i>] assuredly show you^s some (<i>of that</i>) which ^x [<i>We</i>] promise them or <i>natawaffyyanka</i> ([<i>We</i>] assuredly fully receive you^s while before dying) so to Us (<i>is</i>) their return; afterwards Allah (<i>is</i>) Witnesser/-Testifier on what they^z do.</p>	<p>وَمَا نُرِيكَ بِغَضِّ الَّذِي نَعِدُهُمْ أَوْ تَتَوَفَّيَكَ فَأَلَيْنَا مَرْجِعَهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٥٥﴾</p>
<p>47. And for each <i>Ummaten</i>^w (<i>people/community</i>) ^w (<i>is</i>) a messenger, so if came their messenger, (<i>then had been</i>) judged among them by the <i>qeste</i> (<i>rendering absolute-justice post removal of injustice</i>), while they not <i>yodh'lamoona</i>⁵⁵ (<i>to be wronged they^z</i>).</p>	<p>وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٥٦﴾</p>
<p>48. And they^z say: when (<i>is</i>) this, the promise, <i>en(if)</i> you^c were <i>ssadeqeena</i> (<i>always-truth-enforcers</i>).</p>	<p>وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٥٧﴾</p>
<p>49. Let-say [<i>you^s</i>]: neither [<i>I</i>] possess, for myself harm nor a benefit, except whatever⁵⁶ Allah willed; for every <i>ummaten</i>^w (<i>people/community</i>) ^w (<i>is</i>) <i>ajalon</i>⁵⁷ (<i>term-limit</i>); if their <i>ajalo</i>^x (<i>term-limit</i>) ^x came ^x then neither <i>yasta'akhe-rona</i>⁵⁸ (<i>they^z slacken/tarry</i>) hour^w and nor <i>yastaq'demoni</i> (<i>they^z affirmably advance</i>).</p>	<p>قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَعْجِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٥٨﴾</p>
<p>50. Let-say [<i>you^s</i>]: do you^c see <i>en(if)</i> <i>ata</i> (<i>befell/cameto</i>) you^b His torment^x <i>bayatan</i> (<i>nightly-suddenly</i>) or <i>naha'ran</i>^x (<i>between sunrise and sunset</i>) what <i>tha</i> (<i>near-be-this</i>) <i>yasta'ajelo</i> (<i>affirmably hasten</i>) of it^x the criminals.</p>	<p>قُلْ أَرَأَيْتُمْ إِنِ اتَّيَكُمُ عَذَابُهُ بَيْنًا أَوْ نَهَارًا مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٥٩﴾</p>
<p>51. Do afterwards if when ^o befell ^x (<i>His torment^x</i>) you^c believed by it; ^x do (<i>you^f</i>) now; while <i>qad</i> (<i>already and affirmatively</i>) you^c were by it ^x <i>tasta'ajelona</i> (<i>affirmably hastening you^z</i>).</p>	<p>أَتُمِرُّ إِذَا مَا وَقَعَ ءَامَنُتُمْ بِهِ ءَالِئِنَّ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٦٠﴾</p>
<p>52. Afterwards (<i>had been</i>) said to whom^r <i>dhalamo</i>⁵⁹ (<i>they^z wronged</i>): let-taste you^z the immortal torment; are you^z (<i>to be</i>) requited except by what you^c were earning.</p>	<p>ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٦١﴾</p>
<p>53. And <i>yastanbeona</i> (<i>they^z seek the naba'a</i>,⁶⁰ <i>piece-of-significant-and-availing-newsfrom</i>) you: ^s is it^x right; ^x let-say [<i>you^s</i>]: aye, by my Lord, verily it^x (<i>is</i>) surely right; ^x and not you^z (<i>are</i>) enfeeblers.</p>	<p>وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٦٢﴾</p>
<p>54. And had that for each self^w (<i>which had</i>) wronged^w ⁶¹ what (<i>is</i>) in the Earth^w surely (<i>it would have</i>) ransomed^w by it; ^x and they^z concealed the sorrow <i>lamma</i> (<i>when/whence</i>)</p>	<p>وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ وَأَسْرُوا النَّدَامَةَ لَمَّا</p>

⁵⁴ See the *Lexicon* attached to this Translation for “*muhtadee*” and its plural “*muhtadoon*” / “*muhtadeen*.”

⁵⁵ The word “*wrongs*” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

⁵⁶ The particle “*ما*” is “*إِسْمٌ أَوْ أَدَاةٌ شَرْطٌ*” = *conditional noun/particle*; or “*ما*” = “*إِسْمٌ مَوْصُولٌ*” = *connective noun* meaning *that which*. See *الدر المصون*, لـ أحمد الحلب and *إعراب القرآن*, لمحمود صافي.

⁵⁷ The word “*الأجل*” means *term-limit*, see *اللسان*.

⁵⁸ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word.

⁵⁹ See the *Lexicon* attached to this Translation for “*ظالم*” = “*فَاعِلُ الظُّلْمِ*” = “*injustice-doer*” and “*ظلم*” = “*wronged*.”

⁶⁰ See the *Lexicon* attached to this Translation for “*naba'a*.”

⁶¹ See footnote 48 above regarding “*ظالم*.”

they ^z saw the torment; and (had been) judged among them by the <i>qeshte</i> (rendering absolute-justice post removal of injustice) while they not <i>yodh'lamoona</i> ⁶² (to be wronged they ^z).	رَأَوْا الْعَذَابَ وَفُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾
55. Ha. Verily for Allah what (are) in the Heavens ^w and the Earth; ^w ha; verily Allah's promise (is) right ^x [and,] but most (of) them know not.	أَلَا إِنَّ اللَّهَ مَا فِي السَّمَوَاتِ وَالْأَرْضِ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦٣﴾
56. He quickens and [He] deadens; ⁶³ and to Him (are to be) returned you. ^z	هُوَ يَحْيِي وَيُمِيتُ وَإِلَيْهِ تَرْجَعُونَ ﴿٦٤﴾
57. O, you the mankind: <i>qad</i> (already and affirmatively) came ^w (to) you ^b an exhortation ^{w64} from your ⁿ Lord and a cure ^x for what (is) in the chests ^x and a <i>hudan</i> (divine-guidance) ^x and a mercy ^w for the believers.	يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ﴿٦٥﴾
58. Let-say [you ^s]: by Allah's munificence ^x and by His mercy ^w so by <i>tha'leka</i> (afar-that-it/that), ^x so let revel-/rejoice they; ^z it ^x (is) <i>kbayron</i> (choicer/superior/worthier) than what they ^z gather.	قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٦٦﴾
59. Let-say [you ^s]: have you ^c seen what Allah descended for you ^b of a <i>rez'qen</i> ^x (provision/victuals for sustenance) ^x then you ^c made of it ^x <i>haraman</i> ^x (forbidden/illegitimate) ^x and <i>halallan</i> ^x (sanctioned/legitimate) ^x ; let-say [you ^s]: has Allah permitted for you ^b or on Allah <i>taftarona</i> (you ^z craft a lie for fraudulent end).	قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَلًا قُلْ إِنَّ اللَّهَ أَذِنَ لَكُمْ أَمْرًا عَلَى اللَّهِ تَفْتَرُونَ ﴿٦٧﴾
60. And what (is the) presumption (of) whom ^r <i>yastarona</i> (they ^z craft a lie for fraudulent end) on Allah the untruth, The <i>Qeyamatey's</i> ^w (Judgment's) Day; ^x verily Allah surely possesses munificence ^x on the mankind [and,] but most (of) them thank not.	وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنْ أَكْثَرُهُمْ لَا يَشْكُرُونَ ﴿٦٨﴾
61. And not [you ^s] be in a function ^{x65} and not recite of it ^x [you ^s] of a Qur'an ^x and not you ^z work of a work ^x except We were on you ^b witnesses <i>edh</i> (when/since) <i>tofedho</i> ⁶⁶ (group-rush) you ^z in it; ^x and not evades a'n (off) your ^t Lord of a <i>methgala</i> (weigh/-burden/equipoise) (of) <i>dharraten</i> ^w (small ant/mote/atom) ^w in the Earth ^w and nor in the Heavens ^w and neither smaller than <i>tha'leka</i> (afar-that-it/that) ^x and nor bigger except in a book ^x manifest.	وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالٍ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦٩﴾
62. Ha. Verily Allah's <i>aw'leyad</i> ⁶⁷ (guardians/allies) (have) neither fear on them and nor they sadden.	أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٧٠﴾
63. Who ^r believed they ^z and were <i>yattaqoona</i> (they reverentially guard not to displease Allah).	الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٧١﴾

⁶² The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

⁶³ The word "أَمَات" in "يُمِيتُ" is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

⁶⁴ The word "مَوْعِظَةٌ" rooted in "وَعِظَ" = "exhorted" or "admonished," could mean: *exhortation* or *admonition*.

⁶⁵ The use of "function" here is for the purpose of avoiding the words "affair" for the potential *inappropriate* implications in some meanings it imparts.

⁶⁶ The word "تَفِيضُونَ" comes from "إِفْاضَةً" which means a *crowd of people rushing from one place to another*

⁶⁷ The word "أَوْلِيَاءَ" could also mean, among them: *protector*, *friend*.

64. For them(is) the <i>bushra</i> ^w (a pleasant-tiding) ^{w68} in the life ^w (of) the world ^w and in the Hereafter ^w ; no substitution ^x for Allah's words; ^w <i>tha'leka</i> (afar-that-it/that) ^x (is) the win the great.	لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٤﴾
65. And let-not sadden you ^g their say; verily the prestige ⁶⁹ (is) for Allah together; He (is) the Sameeo ⁷⁰ (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer), The Omniscient.	وَلَا تَحْزَنْكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٥﴾
66. Ha. Verily for Allah who ^p (are) in the Heavens ^w and who ^p (are) in the Earth; ^w and <i>en</i> (not) <i>yattabe'o</i> (closely-follow) who ^r invoke they ^z of lesser than Allah (of) partners; <i>en yattabe'o</i> they ^z except the presumption, and not they except conjecturing.	أَلَا إِنَّ لِلَّهِ مِنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾
67. He Who made for you ^b the night ^x to settle you ^b in it ^x and the <i>naba're</i> ^x (between sunrise and sunset) <i>mubsseran</i> ^x (discernment-enabler); ^{x71} verily in <i>tha'leka</i> (afar-that-it/that) ^x (are) surely <i>Aya'ten</i> ^w (miracles/signs/proofs) for a hearing people.	هُوَ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمِعُونَ ﴿٦٧﴾
68. Said they ^z : <i>ittakhatha</i> ⁷² (took and presumed) Allah a son; <i>Subhana</i> ⁷³ (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him, He (is) The Rich; for Him what(are) in the Heavens ^w and what(are) in the Earth; ^w <i>en</i> (not) an authority ^x you ^b have by this; ^x do you ^z say on Allah what not you ^z know.	قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ إِنْ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا أْتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٨﴾
69. Let-say [you ^s]: verily who ^r <i>yafstarona</i> (they ^z craft a lie for fraudulent end) on Allah the untruth not prosper they. ^z	قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾
70. A <i>mata'aon</i> ⁷⁴ (resource for a transitory worldly delight) in the world ^w ; afterwards to Us (is) their return; afterwards [We] (cause) them taste the torment the severe, by what they ^z were unbelieving.	مَتَّعْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نَذِقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾
71. And let-recite [you ^s] on them Noohen's (Noah's) <i>naba'a</i> ⁷⁵ (piece-of-significant-and-availing-news) <i>edh</i> (when/as) [be] said	وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَنْقُومُ إِنْ كَانَ كَبُرَ عَلَيْكُمْ

⁶⁸ Here again there is no single word in English for the noun “بُشْرَى” so we resort to transliteration and parenthetical explanation. So, *bushra* (a pleasing-tiding). And “بُشْرَى” unlike its verbal conjugates, throughout The Qur'an always use it for the “*khayrey*” (desirables, goodnesses, worthinesses).

⁶⁹ The word “العزة” = “prestige” = lordliness in the sense of: possessing power and authority over others.

⁷⁰ See the Lexicon attached to this Translation for this multi-meaning word = “المسمع”.

⁷¹ The word “مُبْصِرًا” could be مفعول به ثانياً or حال. The translation above is مفعول به ثانياً, but if it were to be chosen as a then preceding it should be “in a manner” to make it حال.

⁷² The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ”, as stated in لسان العرب; therefore, “اتَّخَذَ” is always taking and making and presuming some-thing about what was taken. Thus, it is not just the mere taking.

⁷³ The word “*subhanabo*” = “سُبْحَانَهُ” has no English equivalent. The word is made up of two parts: “*subhana*” and the pronoun “*bo*” = “Him.” Wherever the word “*subhana*,” or its associates/inflections (such as “سُبْحَانَ” or “سُبْحَانُكَ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “*subhana*” = “سُبْحَانَ” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

⁷⁴ The word “متاع” = “*mata'aon*” is rooted in the word “مَتَّعَ” = “*matta'a*” with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

⁷⁵ See the Lexicon attached to this Translation for “*naba'a*.”

to his people: O, my people, *en(if)* [was] enlarged on you^b my status and my reminding by Allah's *Aya'te*^w (*miracle/sign/proof*) then on Allah I (*have*) trusted; so let-gather you^z yourⁿ matter and yourⁿ partners (*besides Allah*); afterwards let-not be yourⁿ matter on you^b obscure⁷⁶; afterwards let-judge you^z (*yourⁿ sentence*) to me and let-not reprove [me] you.^z

مَقَامِي وَتَذَكِّرِي بِأَيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرَكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُون ﴿٦٦﴾

72. Then *en(if)* you^c diverted, then I asked not you^b of a remuneration; *en(not)* my remuneration except on Allah; and I (*had been*) commanded that [I] be of the Muslims.

إِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجَرٍ إِنْ أَجَرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٦٧﴾

73. Then denied him they;^z then We *najja* (*iteratively delivered*) him and whom^r (*were*) with him in the *folke* (Ark); while We made them *kbala'ef*⁷⁷ (*iterative successors*); and We drowned whom^r they^z denied by Our *Aya'te*^w (*miracles/signs/proofs*); so let-look [you^s] how [was] the *munthareena's* (*who were warned*) consequence.^w

فَكَذَّبُوهُ فَجَبْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خَلْفَةً وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ﴿٦٨﴾

74. Afterwards We missioned⁷⁸ from after him messengers to their people; then they^z came (*to*) them by the evidences;^w then they^z were not to believe by what they^z denied by it^x from before; like *tha'leka* (*afar-that-it/that*)^x [We] stamp⁷⁹ over the aggressors' hearts.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ نَطْبَعُ عَلَى قُلُوبِ الْأَمْعَتِينَ ﴿٦٩﴾

75. Afterwards We missioned⁸⁰ from after them *Mosa* (*Moses*) and *Haroon* (*Aaron*) to Pharaoh and his chiefs by Our *Aya'te*^w (*messages/miracles/signs, proofs*); then *istakbar*⁸¹ (*they^z affirmed theirⁿ prideful haughtiness*) and they^z were a people criminals.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَى وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿٧٠﴾

76. Then *lamma* (*when/whence*) came^x the right^x (*to*) them from *endena* (*by munificence of/by Rule of*) Us said they:^z verily this (*is*) surely a magic manifester.

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُبِينٌ ﴿٧١﴾

77. Said *Mosa* (*Moses*): do you^z say for the right^x *lamma* (*when/whence*) [*it^x*] came (*to*) you^b is a magic this;^x and not prosper the magicians.

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ ﴿٧٢﴾

78. Said they:^z did you^g come (*to*) us to turn us *a'n* (*off*) what we found on it^x our fathers; and (*to*) be for you both the exaltedness⁸² in the land;^w and not we (*are*) for you both surely believers.

قَالُوا أَجِئْتَنَا لِنَلْفِتْنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَتَكُونَ لَكُمَا الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا خُنَّا لَكُمْ بِمُؤْمِنِينَ ﴿٧٣﴾

79. And said Pharaoh: *eeto* (*let-produce/come you^z*) (*to*) me by every magician omniscient.

وَقَالَ فِرْعَوْنُ أَتُتُونِي بِكُلِّ سِحَرٍ عَلِيمٍ ﴿٧٤﴾

⁷⁶ That is let your plan against me be open among you.

⁷⁷ The word “خَلْفَةً” = plural for “خَالِفٌ” which is a *masculine plural*; while “خُلَفَاءُ” = plural of “خَلِيفَةٌ”.

⁷⁸ The word “بَعَثَ” carries several meanings, among them: *sent, missioned, resurrected, awoken, and arouse*.

⁷⁹ The expression: “stamp over the hearts...” is an Arabic *tongue* expression meaning that if the hearts were to be stamped then such hearts would be sealed so that they understand *not* and *nor* comes out of them any meritorious thing.

⁸⁰ See footnote 78 above regarding بَعَثَ

⁸¹ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..

⁸² That is to say: the *greatness and majesty*, and *so the authority*, accorded to *kings* on earth.

80. Then <i>lamma</i> (<i>when/whence</i>) came ^x the magicians ^x said for them <i>Mosa</i> (<i>Moses</i>): let-throw you ^z what you ^f (<i>are</i>) throwing.	فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُم مُوسَى أَلْقُوا مَا أَنْتُمْ مُلقُونَ ﴿٨٠﴾
81. Then <i>lamma</i> (<i>when/whence</i>) they ^z threw, said <i>Mosa</i> (<i>Moses</i>) what came/fetched you ^c by it ^x (<i>is</i>) the magic ^x , verily Allah shall nullify it; ^x verily Allah not mends [<i>He</i>] the corrupters' work ^x .	فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السَّحَرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾
82. And rights Allah the right by His words ^w and albeit disliked (<i>that</i>) the criminals.	وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾
83. So not believed for <i>Mosa</i> (<i>Moses</i>) except a <i>dburreyyaton</i> ^{w83} (<i>progeny/people</i>) of his people on a fear/knowledge ⁸⁴ of Pharaoh and his chiefs, to essay them [<i>he</i>]; and verily Pharaoh (<i>is</i>) surely high in the land ^w and verily he (<i>is</i>) surely of the exceders.	فَمَا ءَامَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَى خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ﴿٨٣﴾
84. And said <i>Mosa</i> (<i>Moses</i>): O, my people <i>en</i> (<i>if</i>) believed were you ^c by Allah, then on Him let-trust you ^z <i>en</i> you ^c were Muslims.	وَقَالَ مُوسَى يَنْقُومُ إِن كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ مُسْلِمِينَ ﴿٨٤﴾
85. Then said they: ^z on Allah we trusted; (O), our Lord make us not an essay ^w for the people, the <i>dha'le-meena</i> ⁸⁵ (<i>injustice-doers</i>).	فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾
86. And <i>najjeyna</i> (<i>let-iteratively deliver us</i> [<i>You</i> ^s]) by Your ^t mercy ^w from the people, the unbelievers.	وَنَجِّنَا بِرَحْمَتِكَ مِّنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾
87. And We revealed ⁸⁶ to <i>Mosa</i> (<i>Moses</i>) and his brother that <i>tabanwa'a</i> (<i>let-both deservedly ensconce</i>) for people (<i>of</i>) you both by <i>Misra</i> (<i>Egypt</i>) houses, and let-make you ^z your ⁿ houses <i>qeblatan</i> ^{w87} (<i>face-to-face/ facing the Qebla</i>) ^w and <i>aqemo</i> ⁸⁸ (<i>let-you^z up-to-fulfill the prescribed obligations of</i>) the Prayer ^w you ^z and <i>bashsher</i> ⁸⁹ (<i>let-tell you^s pleasant tidings to</i>) the believers.	وَأَوْحَيْنَا إِلَىٰ مُوسَى وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بَيْوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾
88. And said <i>Mosa</i> (<i>Moses</i>): (O), our Lord, verily You ^g <i>aa'tayta</i> (<i>You^g accorded/ allotted</i>) Pharaoh and his chiefs: adornment ^w and possessions in the life ^w (<i>of</i>) the world ^w our Lord to mislead they ^z <i>a'n</i> (<i>off</i>) Your ^t path; (O), our Lord: let-efface [<i>You</i> ^s] on their possessions and let-harden [<i>You</i> ^s] on their hearts, so they ^z believe not until they ^z see the torment, the painful.	وَقَالَ مُوسَى رَبَّنَا إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَئَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾
89. Said [<i>He</i>]: <i>qad</i> (<i>already and affirmatively</i>) (<i>had been</i>) answered ^w invocation ^{w90} (<i>of</i>) [<i>you both</i>]; so [<i>you both</i>]	قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا

⁸³ The word “ذُرِّيَّةٌ” could also mean “خلق”, i.e. *creatures, people*, in addition to *progeny*. See اللسان.

⁸⁴ The word “خوف” carries *dual* meanings: (1) *fear* and (2) *knowledge*. Both meanings could apply. See اللسان.

⁸⁵ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.”

⁸⁶ See footnote 2146 above regarding *revealed*.

⁸⁷ Facing each other or towards the *Ka'abah*, as *Mosa* (*Moses*) was praying towards it, as so stated in the tradition, through Ibn Abbas and others. Another say is that make it towards Jerusalem. See القرطبي.

⁸⁸ The word “أقيموا” is rooted in “أقام” = uphold/sustain/maintain.

⁸⁹ See the *Lexicon* attached to this *Translation* for *youbashshara* = “يُبَشِّرُ.”

⁹⁰ Allah's response is for two, although *Mosa* (*Moses*) was making the invocation, but his brother *Haroon* (*Aron*) was saying: “Amen” after *Mosa* (*Moses*). Hence, who says “Amen” to an invocation is as if he/she was doing it him/herself.

let-straighten ⁹¹ and let-not <i>tattabe'anne</i> (you both closely-follow) path (of) whom ^r not know they. ^z	فَأَسْتَقِيمًا وَلَا تَتَّبِعَانَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٨﴾
90. And <i>jawazna</i> (We put-passed) the sea by Israel's sons; then followed them Pharaoh and his soldiers <i>baghya</i> (envy/selfish: excessiveness/transgression) and aggressively until if overtook him the drowning, said [he]: I believed; verily that no an <i>elaha</i> (a deity) except (that) which ^x believed ^w by Him Israel's sons, and I am of the Muslims.	﴿٨٩﴾ وَجَوَّزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ بَنُو إِسْرَءِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾
91. Do ⁹² (you ^s) now; while <i>qad</i> (already and affirmatively) disobeyed you ^s before and you ^s were of the corrupters.	﴿٩١﴾ ءَأَلْفَنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩٢﴾
92. So today <i>nonajje</i> ([We] iteratively deliver) you ^s by your ^t body to be [you ^s] for whom ^p [he] (is) behind you ^s an <i>Aya'tan^w</i> (miracle/sign/proof); and verily, many of the mankind <i>a'n</i> (regarding) Our <i>Aya'te^w</i> (=plural of <i>Aya'tan^w</i>) surely (are) neglectors.	﴿٩٣﴾ فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً ﴿٩٤﴾ وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ ءَايَاتِنَا لَغَافِلُونَ ﴿٩٥﴾
93. And <i>laqad</i> (verily, already and affirmatively) <i>ba'wwana</i> (We deservedly ensconced) Israel's sons, a truth's- <i>mubawwa</i> ⁹³ (deserving ensconcing) and <i>razagna</i> (We provided) them of the goodies; ^{w94} then not differed they ^z until came (to) them the knowledge; verily your ^t Lord judges among them The <i>Qeyamatey's^w</i> (Judgment's) Day ^x in what they ^z were in it ^x differing.	﴿٩٦﴾ وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مَبُوءًا صَدَقَ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ ﴿٩٧﴾ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٨﴾
94. So <i>en</i> (if) you ^s were in doubt of what We descended to you ^s then let-ask [you ^s] who ^r they ^z read the book of before you; ^g <i>laqad</i> (verily, already and affirmatively) came (to) you ^s the right ^x from your ^t Lord, so let-not be [you ^s] assuredly of the dubitantes.	﴿٩٩﴾ فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يَقْرَءُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٠٠﴾
95. And let-not assuredly be [you ^s] of whom ^r denied they ^z by Allah's <i>Aya'te^w</i> (miracles/signs/proofs) so you ^s be of the losers.	﴿١٠١﴾ وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِءَايَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ ﴿١٠٢﴾
96. Verily who ^r righted ^{w95} on them your ^t Lord's word ^w not believe they. ^z	﴿١٠٣﴾ إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿١٠٤﴾
97. While ⁹⁶ albeit came ^w (to) them every <i>Aya'ten^w</i> (miracle/sign/proof) until they ^z see the torment the painful.	﴿١٠٥﴾ وَلَوْ جَاءَهُمْ كُلُّ ءَايَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿١٠٦﴾
98. So <i>lawla</i> (why did not) was ^w a village ^w believed ^{w97} then benefited it ^w its ^x belief ^{x98} except <i>Younisa's</i> (Jonah's)	﴿١٠٧﴾ فَلَوْلَا كَانَتْ قَرْيَةً ءَامَنْتُ فَفَتَفَعِلَهَا

⁹¹ Clearly the “الف” in “استقيما” and “تتبعان” are the “الف الفاعل” the subjective noun of the respective verb in each, so “you” in both. See إعراب القرآن، لمحمود صافي.

⁹² The “ءا” is a reprimanding inquisitive article. By implication (“you”) is there, but in English it's not clear.

⁹³ The expression “a truth's-escousing, a true abode, a true dwelling” all are Arabic tongue expressions meaning good place. That is because when the expectation of any thing always turns to be good then such a thing is associated with the truth. In this case, and Allah knows best, the post, abode, dwelling mean Egypt or ash-Sham (Syria, Palestine, Lebanon).

⁹⁴ The word “طيبات” = “goodies” = “goodies,^w” = a feminine gender means anything delectable and legitimate.

⁹⁵ The word “حق” = “righted^w” in “حققت” means deserved, became necessary or fitting. The “ت” in “حققت” is “التانيث” the feminine “ت” referring to the “word.”

⁹⁶ This “و” is “و حالية” hence: “while.” See إعراب القرآن، لمحمود صافي.

people, <i>lamma</i> (when/whence) they ^z believed We doffed <i>a'n</i> (off) them the ignominy-torment in the life ^w (of) the world ^w and <i>matta'ana</i> (We let relish the transitory worldly delight for) them to a while.	إِيْمَنُهَا إِلَّا قَوْمٌ يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿١٠٠﴾
99. And had willed your ^t Lord surely (<i>would have</i>) believed who ^p (<i>are</i>) in the Earth ^w all together; do then you ^s coerce the mankind until they ^z be believers.	وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تَكْرَهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿١٠١﴾
100. And not [was] for a self ^w to believe except by Allah's leave, and Allah makes the <i>rejsa</i> ^x (<i>filth/-anathema</i>) ^x on whom ^r not reason they. ^z	وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِرَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٢﴾
101. Let-say [<i>you</i> ^s]:let-look you ^z what (<i>are</i>) in the Heavens ^w and the Earth; ^w and not enriches/suffices ⁹⁹ the <i>Aya'te</i> ^w (<i>miracles/- signs/proofs</i>) and the <i>notho're</i> (<i>iterative-warners</i>) <i>a'n</i> (<i>regarding</i>) a people not believing they ^z .	قُلْ أَنْظِرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠٣﴾
102. So do they ^z wait except like days (<i>of</i>) whom ^r ceded they ^z of before them; let-say [<i>you</i> ^s]: then let-wait you ^z verily I am with you ^b of the <i>muntadhereena</i> (<i>they who are waiting</i>).	فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ فَأَنْتَظِرُوا إِلَىٰ مَعَكُمْ مَرَّةٍ الْمُنْتَظَرِينَ ﴿١٠٤﴾
103. Afterwards <i>nonajje</i> y ([<i>We</i>] <i>iteratively deliver</i>) Our messengers and whom ^r believed they; ^z like <i>tha'leka</i> (<i>afar-that-it/that</i>) ^x (<i>absolute</i>)-right ¹⁰⁰ on Us [<i>We</i>] deliver the believers.	ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَٰلِكَ حَقًّا عَلَيْنَا نَجِ الْمُؤْمِنِينَ ﴿١٠٥﴾
104. Let-say [<i>you</i> ^s]: O, the mankind, <i>en</i> (<i>if</i>) you ^c were in doubt of my religion, then not [<i>I</i>] worship whom ^r you ^z worship of lesser than Allah, [and,] but [<i>I</i>] worship Allah, Who <i>yatawaffakum</i> ([<i>He</i>] <i>fully receives you</i> ^b <i>dead/while dying</i>); and I (<i>had been</i>) commanded that [<i>I</i>] be of the believers.	قُلْ يَتْلِيهَا النَّاسُ إِنْ كُنْتُمْ فِي شَكٍّ مِّنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَكِن أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّنَكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٦﴾
105. And that <i>a'qem</i> (let-[<i>you</i> ^s] <i>uphold/sustain</i> your ^t face (<i>entity</i>) for the <i>deeney</i> (<i>truth</i>), <i>haneefan</i> ¹⁰¹ (<i>soundly leaning</i> [<i>you</i> ^s]) and let-not be [<i>you</i> ^s] assuredly of the <i>musbrekeena</i> (<i>be-they who partner deities with Allah/ be-polytheists</i>).	وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَ مِنَ الْمُشْرِكِينَ ﴿١٠٧﴾
106. And let-not invoke [<i>you</i> ^s] of lesser than Allah what not benefits you ^g and nor harms you ^g ; then <i>en</i> (<i>if</i>) you ^g did, then verily you ^g (<i>are</i>) then of the <i>dha'lemeena</i> ¹⁰² (<i>injustice-doers</i>).	وَلَا تَدْعُ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِن الظَّالِمِينَ ﴿١٠٨﴾

⁹⁷ The “ت” in “أمنت” is “التأنيث” the feminine “ت” referring to the “village,” following this “ت” and “word” is a feminine gender in Arabic. Hence believed^w.

⁹⁸ The word “لَوْ لَا” is referred to in Arabic as “article of preclusion because of presence,” i.e. some thing did *not* happen because of some thing else which was *there*. In other word, in this case, and Allah knows best, no “village” believed *except that of Jonah's that did* and so benefited from its belief.

⁹⁹ The word “تُغْنِي” has double meanings: (1) *enriches*, (2) *suffices*. But “enriches” includes suffice and *not vice versa*. As “enriches” *makes rich or richer, makes fuller, more meaningful, or more rewarding* whereas “suffices” *meets the present needs of a specific task*. Hence “enriches” is *superior*.

¹⁰⁰ The Arabic text says: “حَقًّا” not “حَقٌّ” i.e. the word “حَقًّا” = absolute objective noun, used for *strengthening*; indicating that *such a right*, and Allah knows best, *is an emphatic right*. See إعراب القرآن، لمحمود صافي.

¹⁰¹ The word “حَنِيفًا” = “مِيلًا” in this *Ayah* is a *predicate construct* (for *كان*), hence “incliner/soundly leaning [*be*]. See إعراب القرآن، لمحمود صافي. The “inclining/leaning” is *to the sound religion or faith of Ibraheem's (Abraham's)*; as he *inclined/leaned away* from his people's faith which was based on *multiple idols' worships*.

¹⁰² The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.”

107. And *en(if)* touches/betides you^g Allah by a harm^x then no remover for it^x except Him; and *en [He]* wants you^g by a *kbayren* (*mercy/goodness/possession/provision/power-/rain*) then no *radda* (*forthwith-returner/-forestaller*) for His munificence^x; betides [He] by it^x whom^p [He] wants of His *eba'de* (*worshippers/-submitters/laves*); and He (*is*) The *Ghafooro* (*iterative Forgiver*), *Ar-Raheemo* (*iterative mercy Giver*).

وَأِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ
لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا
رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ
مَنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ



108. Let-say [*you*^s]: O, you the mankind; *qad* (*already and affirmatively*) came (*to*) you^b the right^x from yourⁿ Lord; so whoever *ibtada* (*he became divinely-guided*), verily only *yahtadey* (*he is divinely-guided*) for himself^w and whoever [*he*] strayed then verily only [*he*] strays on it;^w and not I am on you^b surely a custodian.

قُلْ يَتَّيِبُهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ
مِنْ رَبِّكُمْ فَمَنْ أَهْتَدَىٰ فَإِنَّمَا
يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا
يُضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ
بَوَكِيلٍ



109. And *ettabe'a* (*let-closely follow* [*you*^s]) what (*is being*) revealed¹⁰³ to you^g and *issber* (*let-hold-on you^s patiently*) until Allah rules and He (*is*) *kbayro* (*choicer/superior-/worthier*) (*of*) the rulers.

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَأَصْبِرْ حَتَّىٰ
يُحْكَمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ



¹⁰³ The word “أُوحِيَ” in “يُوحَى” denotes at least six different meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See اللسان. +